NABUCHADNEZZAR'S

TELESCOPE,

OR

BEMENT'S INTODUCTORY TO THE STUDY

OF

ANCIENT HISTORY.

We come from the shores of the green old Nile,
From the plains where the roses of Sharon smile;
From the Palms that wave in the Indian sky,
From the myrtle trees of glowing Araby.

R. B. BEMENT.

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Long time ago, an Oriental Prince, wearied with the cares of State, the turbulence and factions of his Satraps, retired to the Royal Couch to seek repose, but disquietude and unrest annoyed him, and memory called up recollections of the past. He thought of the time when in his youthful ambition he led forth successfully his fathers' armies to battle; he thought of the deserts he had crossed; he thought of the cities he had besieged and left in ruin; he thought of the time when ascending the Nile he had desolated Egypt even to the tower of Sienne—he remembered how he had brought the Jews captive from their homes to his royal residence—he thought of the glory of his golden city, and the extent of his vast empire, built upon the ruin of many nations great and renowned, and then he asked, will it continue? Will this vast empire of mine endure or will it like those I have conquered be in turn overcome and pass away? Thus troubled at his own thoughts he passed some weary hours. At last his Majesty sleeps and it would seem that faries from the spirit land hovered over his couch and touched lightly the temples of Nabuchadnezzar. Ha! He dreams and scenes of the future rise and fall in sublime diversity before the eye of the king. The morning dawns and wakefulness returns to the pavilion of the great. But Nabuchadnezzar is painfully disquieted, sleep has brought little relief. He remembered that he had dreamed and that the vision though now forgotten, was solemn and portentous. Resultant to this inquietude, Daniel, a Hebrew youth and a prophet of God, was called into the king's presence, who addressed his majesty thus: "Thy thoughts came into thy head upon thy bed in the night season. O! Nabuchadnezzar, what shall

be hereafter, and the God of heaven hath sent me to tell the king what shall be." Then Daniel, by the inspiration of God, held up to the eye of Nabuchadnezzar the Telescope of time, through which the king looked. He saw his own dream again—he saw the rolling stream of time, sweeping away in its swollen floods cities, states, empires and races. He saw his own most proud city, extensive empire, break and suddenly fall—he saw another and another and yet another, rise and fall until all of these became as the fine dust of the summer threshing floor, and pass away forever. At last the king's eye rested upon the most distant point of observation, and there he saw OUR TIMES; the time when the stone cut out of the mountain without hands, should be rolling to fill the whole earth; a time when the light and liberty of truth and the freedom of thoughts, and the knowledge of God should begin to spread their blessed influence over the abodes of man and enlighten the darkness of human souls. O what a glorious vision was that! A vision of time for thousands of years! Who would not like to behold the view? A view that required the descent of the invisible spirit of God to hold the telescope and cast his light upon the objects seen. Is it not worth a evening and a small trifle to look through the telescope of the old Chaldean, a view deemed so valuable that God was pleased to give the exhibition? Very well, you can have the vision from the opposite point of observation. The great question of Nabuchadnezzar was, what should be thereafter, even in our day; and our question is "what was there in Nabuchadnezzar's time?" He looked forward to us. We look back to him. What Daniel by the aid of Inspiration, did for the King of Babylon, I propose by my great facilities of Historical knowledge and personal acquaintance with the ground, to do for you.

This is my solemn mission to you—will you receive it? But, shall I stop with him who ruled in Chaldea? No! No! Stand aside Nabuchadnezzar—let us look beyond you. Let us take even a longer view of the course of human destiny than that which you beheld. Let us see what existed before the "glory of the Chaldea's Excellency?" While Rome was as yet unborn—while Greece was as a child in the cradle—while Persia was as a youth, and Baby-

ed her day, and gray with age was falling into the tomb of nations. leaving most splendid monuments to attest her former power and greatness. We would go back until we were under the shadow of the Ark, and our feet imprint the soil yet moist from the flood; and from that distant point trace the tide of human affairs along through the successive ages of antiquity, walk over thousands of years of time, and thousands of miles of territory. Will you for a few evenings take this journey with me. This you may do with but little fatigue, and return to rest every night at your own quiet homes—not sleep on the sands or in the tombs, and endure scorching heat and painful thirst, as your speaker has done, that he might hold up this telescope to your eye.

But, what shall be seen? what can be learned? what kind of knowledge is to be derived from the review of Oriental times? I answer, there are various kinds of useful information to be obtained from a study of bye gone ages. One important item will be a knowledge of the architecture and other arts of the ancients. We live in a day of great activity of mind—great pressure of enterprise, and great progress in art—but let no man suppose that we are so very far ahead of anything the world ever saw or heard of before, for the fact is, that a period has once been when a knowledge of the mechanical arts was far superior to the present.

The human mind seldom if ever advances in a direct line but in progressive circles; now we go forward, curve round and retrogade, then still curving we again advance and yet again we loose ground, and upon the whole scale the world makes progress with many a backward step. Thus it has been in all moral reforms and in all human enterprise. Thus human liberty advances, then despotism rears its head and liberty seems lost; but look again! she rises and advances! Thus it has been with the mechanical arts—once they were better understood than now; this knowledge culminated in the fall of the Assyrian Empire, and the world for ages tended backward—towards night, until a few centuries ago, when after standing still a little time, advancement was again perceptible and now we are rapidly coming out of the long night of darkness into glorious day, but let none suppose we have yet attained to full knowledge of the arts once possessed by the ancients.

Among the arts of modern times are recconed the Canal, the Railroad, the Magnetic Telegraph, and not long since, the art of Printing. Of most of these great arts the ancients possessed a knowledge. Egypt was once traversed by thousands of miles of canal, and the great valley of the Euphrates was once intersected in the same manner. There were many more miles of artificial canal before the Christian era than exist at this day. These ancient works were in some respects superior to those now in use, being so constructed as to serve purposes of agriculture and military defense, as well as the transportation of property. Railroads involving all the principles of the true rails for the transportation of heavy bodies, though of limited extent, were known and constructed by the ancients. A devise of a Railroad for the movement of a battering ram in attacking a city is seen upon one of the slabs found in the ruins of Ninevah, a city buried at least as early as the year 610 B. C. Railroads were anciently quite common in military operations. The last one of which I recollect, is spoken of as used at the siege of Rhodes, about 300 years B. C. From and after that time Railroads crept out of the list of things known, and has been revived and extended in the present generation, not as entirely new, but as the recovery of an old lost art. Among the other ruins of Ninevah has been found the elements of a printing press much upon the plan of modern sterreotype; thus demonstrating that the art of printing in some form, was once known and lost before the Christian era. While many of the modern arts are but revivals of old ones, the ancients possessed a knowledge of many things as yet unknown to us. Among others we may place the art of embalming, of casting heavy, massive metals, without a furnace; the art of coloring and painting, and especially the art of moving heavy bodies of stone. Chemistry has made us acquainted with the material used by the Egyptians in embalming the dead, but the manner of preparing and applying it, as yet remains unknown. Embalming the dead is a lost art.

The Phoenicians once possessed an art of giving hue and color to cloth far superior to any modern dye. The substance of that dye was obtained from some kind of shell-fish. It would cause the cloth to appear like coals of burning fire with rising flames; but the whole art has long since

been lost. In Egypt and in other countries, upon temples and tombs, paintings still exist in all their beauty, that have defied the elements two or three thousand years. No painter now can stamp such durability upon his works. We do not yet know how without a furnace the Israelites in the wilderness cast the golden calf, or Solomon in the clay ground cast the two pillars of the temple, nor how the hundred and fifty brazen gates of Babylon were cast nearly one hundred feet in height.

It is, however, in the movement of heavy blocks of stone, that the ancients particularly excelled moderns. For examples of this let the reader look upon Pompey's Pillar, the ruins of Thebes, the walls of Balbee and the streets of pillars in Palmyra, and he will not doubt that some thousands of years ago the human family understood many arts that are to us unknown. The remains of these gigantic works you can see by attending a few of my lectures on Ancient History, or looking through Nabuchadnezzar's Telescope, which I have prepared with so much cost, and now put within your reach.

We review the history of the past to learn the condition of society, the phases of civilization that have in other lands and other ages obtained a place among men. On all these points we gain new light and learn solemn and instructive lessons. This is especially valuable at this time, when so many changes are proposed in our social state, and Women's Rights conventions are being held. Would it not be agreeable to look in upon the Egyptians and the Arabians and see how they conducted their weddings, their funerals and their religious devotions in the days of Abraham, and Joseph, and Moses. Would you not like to understand their manners, customs, dress, visiting, feasting, treatment of females and all the affairs of every-day life? All these things are portrayed upon their walls in temples and tombs, so come along with me and see what is to be seen.

The rise and fall of the great nations of antiquity furnish lessons of wisdom to the statesman, the politician and the eclesiastic. A wise man must found his wisdom upon rich, and long, and varied experience; but human life is quite too short to experience much. We need the experience of ages and generations of men in different lands and under different conditions, and then we may hope for sta-

bility and prosperity for ourselves and our children. This experience is gained by looking through Nabuchadnezzar's telescope of ages. Here we may see empires rise, spread the branches of their anthority like the Green Bay tree, and appear destined to stand forever, yet while we gaze upon them they topple and fall, and disappear like magic. They thought themselves strong but we may see their weakness, and learn a solemn and profitable lesson.

Among the various objects of interest in the history of the past, the last and not the least, is the relation which ancient history and modern research sustain to the truthfulness of the sacred scriptures. Are the writings of Moses veritable facts, or are they the traditions of after times and unreliable? Many a writer has answered no! Moses is not correct. It is asserted that modern research has developed facts in Egypt, that are incompatible with the cronology and other statements of Moses, and the leven of such declarations has had its deleterious effect upon many minds. There is a latent disguised infidelity in our land that reposes upon French skeptiscism, but not upon any certain definite knowledge. Let us look at this subject. To my eye the telescope reveals a full solution to the difficulties which here disturbed the unbeliever; that done, these researches develop a flood of testimony to the truthfulness and accuracy of the Mosaic account.

The argument derived from Egypt against the truth of the Bib e is substantially this: There existed at and before the time of Moses, a degree of civilization and splendid works of art indicating refinement and knowledge of sciences incompatible with the shortness of time from the Deluge to the time of Moses. Men could not in so little time advance from savage ignorance to this civilization; besides there could not have been people enough to constitute so great nations and construct such mighty works.

To this we reply, the human family increased very rapidly in those early times. This increase, without extravagance, may be computed as doubling in number once in twenty years. How many then, might have sprung from the family of Noah in five hundred and forty years after the deluge? There were eight in the original family. In 20 years there would be 16; in 40, 32; in 60, 64; in 80, 128; in 100, 256. To avoid fractions drop the six and we

have at the end of the first century 250 souls. In 20 years we have 500; in 40, 1,000; in 60, 2,000; in 80, 4,000; in 100, 8,000; this is the end of the second century. In 20 years we have 16,000; in 40, 32,000; in 60, 64,000; in 80, 128,000; in 100, 256,000 at the end of the third century. Droping the fraction of 6,000, we have in 20 years 500,000; in 40 years 1,000,000; in 60, 2.000,000; in 80, 4,000,000; in 100, 8,000,000, the end of the fourth century. In 20 years, 16,000,000; in 40, 32,000,000; in 60, 64,000,000; in 80, 128,000,000; in 100, 256,000,000; in 20 years, 512,000,000; in 40, 1024,000,000; thus at the end of five hundred and forty years there might have been ten hundred and twenty-four millions of souls, equal if not superior to the whole number of the present inhabitants of the globe. It will thus be seen, that even though the increase were far less than the above ratio, there were people enough for the empires of Egypt and the rest of the world.

He who with me will review the history of Syria and Phoenicia will find ample evidence to confirm the history of the Old Testament. Visit, as the writer has done, the hills of Samaria, the ruins of Tyre and the shallow harbor of Joppa, and he will be convinced that these places and many others have been the sites of those fearful tragadies recorded in the sacred scriptures, from the day of Solomon to the return from the captivity.

What shall we say of the prophets? Why, that most persons understand but very little about them; that many passages sound like unmeaning babblings. Such they even must be to him who does not understand the history of those cities and countries against which these men of old uttered the maledictions of Heaven. Hear what they say: "Bel boweth down, Nebo stoopeth; your beasts are burdened under them. O, Lucifer, son of the morning, how art thou fallen; in my wrath will I mingle their feast. They shall eat and drink and sleep the sleep of death and none shall wake them. O, thou that dwellest in the clefts in the rocks, though thou build thy nest as the Eagles, yet shalt thou be plucked down; thou shalt become stones of emptiness and heaps of desolation." A great number more of similar passages might be cited. Of all these we might ask, understandeth thou what thou readest, and receive for answer:

How can I except some man guide me. But how different the effect of these passages upon the mind of one who looks through the vision of the old Chaldean King, and sees the former glory and present desolation of those places of which the prophets were speaking. Here you seem to see the events long foretold and long ago fullfilled, passing again in solemn pagentry before your eyes. Then, and not till then, will much of the sublime language of the prophets have its force upon the mind of the reader, convincing him of the Divine origin of their visions.

O, what evils, what extensive mischief, has been in our land by Millerism growing out of an ignorance of the language, scenery and history of the oriental world. What delusion shall come next and sweep over our land. Let every man prepare himself and his family by a better knowledge the past and the present of the land once pressed by the Patriarchs, Prophets and Apostles.

The value of a correct acquaintance with the sacred scriptures will be seen bearing upon our temporal and political, as well as spiritual interest, if we look at the present state of the world and behold the abortive efforts to establish free governments where the word of God is discarded.

At Abydos in Egypt was found a tablet of stone on which was engraved a great number of names of kings. It has been asserted that so great a number could not have reigned in so short a period of time as that provided for in the Bible Cronology Some have contended for at least twenty-two thousand years for those kings. From various sources we learn that the tablet was made by him whose name is last in the list; hence we may infer that until his time, this list was only kept by oral tradition, and, therefore, far from being reliable. But if all the kings whose names appear in the tablet have really existed, it by no means follows that they were successive. The history itself declares that some of them reigned in one city and some in others, and it is well known that during a part of its history, Egypt had been divided into a number of sovereignties, each with its independent king. It is not difficult to understand that three hundred kings may all have existed in the same number of years. Nothing is therefore proved from the tablet of Abydos to contradict the chronology of the Bible. At Benihassen in the tombs are to be seen sculpture and paint-

ings of Egyptians and other people laying up grain in granaries. These representatives extend over many yards of wall; they exhibit men conveying the grain, climbing a ladder to gain the top of the granary, and one is represented as seated on a stack of grain taking an account of the quantity stored. The writing in connection with the representations, state that in the reign of a certain king the earth brought forth so superabundantly that warehouses were built, in which to store the surplus grain for a time of need.

One can hardly look upon this picture without being reminded of the time of Joseph, and the seven years of plenty succeeded by the seven years of famine. This was no ordinary event; if it had been it would not have claimed a record in the temple Grain is not usually stored in this manner, but is left in the open field waiting for shipment to market. The writer has seen large quantities of grain piled on the banks of the Nile, in open air. How came it to pass that Moses and the Egyptian scribes recorded this event? Simply because both told the truth, and therefore Moses is to be believed.

In other places are similar devices of brick making, and task-masters standing over their workmen ready to apply the rod. Indeed, all Egypt is replete with evidences that the customs of Egypt were anciently just such as Moses incidently describes. But you need to pass along with me, step by step, and view each painting successively, and hear their explanation, in order to understand the land of wonders; and after beholding them you cannot fail to have your faith strengthened, and together we will bow and thank the Author for the revealed word.

If the history of the Sacred Land is so replete with valuable knowledge, how shall that knowledge be obtained? The great masses have not time, nor ability, nor patience to toil over musty books and cull out the truth. If they were to attempt it they would find obstacles in their way not easily overcome. Fully aware of all these difficulties, the writer has toiled to facilitate the acquisition of this valuable treasure of knowledge.

The living voice can always communicate through the ear with more force, impressiveness and accuracy than the written sentiment; but in addition to the ease of communication by the voice, I have added, at great expense, splendid

paintings, so that while the ear hears, the eye may behold the object described. In this manner an impression is made upon the mind of the beholder as if he had in person been present at the transaction described. It becomes almost like lengthening out one's own life to that of thousands of years. Come, then, and with me live through the ages of the Pharaohs, the Prophets, and the kings of Assyria and of Persia Take with me a trip along with Alexander the Great, or with the army of the Saraceanes, and when our toil is over you may safely be landed at home again with the experience of ages to adorn your mind and enrich your contemplati ns.

Such are the great interests that cluster around the subject I present to you. It has intrinsic merit to claim your attention and cordial support. You may thus have a rich evenings entertainment, and at the same time receive valuable knowledge. How many of you will respond to the following

APPEAL TO

Ministers of the Gospel and all lovers of Divine Truth.

You must be aware of the present depressed state of the Christian Church. While there is a nominal increase of membership, there are increasing thousands who are not interested in the ministrations of the word. Among the many causes of this are three to which your attention is called. First, a latent infidelity in the writings of Moses, on account of a supposed discrepancy between them and the recent discoveries in Egypt. Second, a want of sufficient acquaintance with Oriental History to understand the fulfillment of prophesy; and, Third, an excessively morbid appetite in both old and young, for the light and evanescent, both in reading and amusement; to the neglect of the solid, the instructive and the durable. This last evil has been greatly increased by those who regret it; while they disapprove of folly, they have not supplied the substitute. Good men and true have neglected to encourage rational, instructive and profitable evening's entertainment. Hence the songstress, the mountebank and the juggler, dealing out laughing gas, amass a fortune in a few evenings, while the learned Ministers of the Gospel, the instructive and profi-

table Lecturer, are left to droop in poverty. The knowledge of Ancient History is in itself instructive and profitable, but for the three reasons above stated, ought at this time be more generally proclaimed.

The subscriber, your brother and fellow servant in the truth, has devoted the best years of his life to the acquisition of a knowledge of Ancient History, and has labored to understand the value of the so called recent discoveries in Egypt. He has long been known as an easy, graceful and instructive speaker, and he has great facilities for giving interest to history by addressing the eye as well as the ear. He is now prepared to lecture during the autumn and winter, in the towns and villages in this vicinity, in seminaries of learning, before Lyceums, or in communities.

The expenses of preparation have been so great that the lectures cannot be given for a trifle, but deserve a liberal patronage. He will lecture from one to ten or more evenings on the history of Egypt, Northern Arabia, Phœnicia, Syria, Assyria and Persi ; from the flood to the death of Alexander. In these lectures, reference is had to works of art, the manners and customs, and political history of these nations; the harmony between uninspired and inspired history, and the fulfillment of prophesy. No pains have been spared to render these lectures pleasing as well as profitable. They are atten ed with a great number of costly paintings.

Lovers of the Bible ! Lovers of Truth and Science ! will you open your churches, your court houses, your halls, to Oriental Science, and make arrangement for a course of these Lectures ?

THE GREAT BEAR

With three ribs in the Mouth of it, between the Teeth of it, which was seen in the Vision of Daniel.

EXPLAINED BY BEMENT, THE HISTORIAN.

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it *had* three ribs in the mouth of it between the teeth of it: and they said unto it, Arise, devour much flesh.—[DANIEL, CH 7, V. 5.

Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.—[DANIEL 8th CH 3d and 4th verse.

In the year 542 B C., Darias was king of Media and Cambysses king of Persia. Cyrus the Great, son of the Persian King and nephew to the Mede, was at the head of the united army of both nations. He led forth these hosts to battle against the powers in alliance with the Babylonians, and having subdued them he captured the city of Babylon itself, and entirely demolished the old Chaldean monarchy. This empire, so anihilated, was the first rib in the mouth of the Bear which arose and devoured much flesh. This was the two horned ram pushing southward. Cyrus conquored Babylon in the year 538 B. C. and in 536 B. C., by the death of his father and uncle be became king of all that part of the world; he died 529 B. C. Of this devouring of the first rib I have given a more full account in the history of the Assyrians.

Cyrus was succeeded on the throne by Cambysses the mad, Smyrdis the imposter; and Darias the financier; then came Xerxes the Great, who stired up all his realm against Greece. An account of this expedition and the terrible waste of life resulting from it, is given in another place. This was the third rib in the mouth of the Bear; this was the ram pushing northward.

But who was the ram pushing westward? what was the second rib? The two following stories will tell you.

MAD CAMBYSES OF PERSIA.

Cyrus the Great having subdued most of the nations to the Persian yoke, died in peace 529 years B. C.

Cambyses ascended the throne of his father, but with neither his virtue nor wisdom. Amasis was now King of Egypt. Ever since the battle of Thimbria he paid tribute to Persia; but on the death of Cyrus, he rebelled. Cambyses hated Amasis, with most dreadful animosity. His first business was to prepare for invading Egypt. He formed alliances and obtained soldiers from Greece, Asia Minor and the Isles of the sea. Cyprus and Phœnicia furnished him with a navy. Four years were consumed in this preparation. At length he set out and proceeded to Phœnicia. Previous to this he had married a wife, who was also his sister; whose name was Meroe. This is the first example of the Persian incest which afterwards became so common.

In the army of Cambyses was an officer by the name of Phanes, a native of Greece, who had once been in the service of Amasis, King of Egypt; and was well acquainted with the country. For some reason he deserted Egypt, and joined Cambyses while yet in Asia. His intimate knowledge of the country, rendered him of great service to the Persians. How treacherous was this desertion. We have a similar example in the case of Mentor the Rhodian, who deserted the Egyptians and joined the army of Ochus, of which I have given an account in the life of Ochus the cruel.

The success of Persia in Egypt has always depended on Grecian allies. Phanes had been unable to remove his children from Egypt. We shall soon see their unhappy fate. Phanes informed Cambyses, that on leaving Palestine, the route of his army must be over a desert, destitute of fresh water. A contract was made with a King of Arabia to supply the army with water; which was brought to them on camels, from the mountains in the interior.

Emerging from the desert, the invading army halted on the ancient plains of Goshen. Directly in front and in sight of them stood the city of Pelusium, which I have

elsewhere described. The Egyptians had fortified and were prepared to defend this place, which was a key to Egypt on this side. The inhabitants worshiped cats, sheep, and goats, and deemed it a great sin, to be punished with death, to kill one of these animals Cambyses collected a great number of these animals and placed them in front of his army. The Egyptians fearing lest they should injure one of the animals, made no resistance and were easily driven from their works. Enraged at their invaders they now prepared for a most vigorous resistance. The two armies encamped on the plain between Pelusium and Heleopolis, which are about eight miles apart. There were Greek officers and soldiers in both armies; an occurrence not uncommon in those days. The Greeks of the Egyptian army brought out the children of Phanes and in the presence of both armies, cut their throats and drank their blood—a cruel revenge upon little children for the treason of their father. After this bloody prelude the battle commenced. The Persians suffered some loss, but their enemies were almost entirely destroyed. A fragment of the army escaped to Memphis being hotly pursued by the Persians. A little previous to this, Amasis died, and was buried at Sais, and his son, Psammenitus reigned in his stead. Cambyses sent a band of men and a herald, up one branch of the river to propose terms of peace; but the enraged Egyptians fell upon them and murdered every man. This was contrary to the usages of war; and could but increase the calamities of the evil doers. Cambyses soon took Memphis and executed ten of its citizens for every one of his men who perished with the herald, among others was the oldest son of the King. Other cruelties were also practiced which are too horrible to relate. Psalmenitus was spared and treated kindly for a time; but being detected in a plot to resist the Persians, he was put to death by the most novel manner of compelling him to drink bullocks blood in large quantities, of which he died suddenly.

At Sair, the royal burying place, Cambyses caused the body of Amasis to be brought out, and after offering every possible indignity, ordered it to be burned—a fate exceedingly obnoxious to the Egyptians. How great must be that hatred to spend its fury upon the body of one whose living face he had never seen. Three wild, ruinous expeditions

were now planned, one against Charthage, one against Ethiopia and one against the temple of Jupiter Ammon. The Phœnicians who furnished most of the army and navy of the King and who were relatives of the Charthagenians, refused to aid in the expedition, which was accordingly abandoned.

Fifty thousand men were sent out to capture the Lybian Ammonites. On a fertile spot in the Lybian desert, stood the temple of Ammon, and around it a few houses, inhabited only by a few families connected with the temple service. It was against this little handful of people that this army was sent. They had not proceeded far before a severe storm arose and overwhelmed the whole army; not one escaped to tell their destiny. So Jupiter Ammon was permitted to remain a while longer. It was afterwards visited by Alexander the great, in a more peaceful manner. Some ruins of this temple are yet to be seen. The remainder of the army were at Thebes, except the Greeks, left to take care of Egypt during the absence of the Persian Monarch.

From these Cambyses sent embassadors to Ethiopia requesting them to acknowledge the Persian authority over them. The principal object of these embassadors was, to explore and spy out the resources and strength of the country. The Ethiopian King supposed them to be spies worthy of death, yet he received them kindly, and kindly sent them back to Cambyses, with assurances that he did not fear him. Enraged at this answer the Persian Monarch started immediately to conquor the unknown King. In this expedition he exhibited neither generalship, common sense or common humanity. On the army moved over the desert—their food was gone—their beasts were nearly consumed, the army was suffering with hunger and thirst. No tree or shrub relieved the eye or sheltered the head from the fierce rays of the burning sun; still the madman crowded them on. At last every tenth man was fared to be eaten by his comrades, yet this unfeeling general had his tables loaded with luxuries brought from Egypt. At length he began to fear lest, the soldiery, driven to desperation, would eat him; he therefore halted and sounded a retreat. He returned to Thebes with the fragment of an army, having lost more than 50,000 men in this terrible campaign. Here he made war upon the Gods and the temples, in which he was quite

successful, most of the ruins now to be seen in Egypt were made such by this Persian invader.

Returning to Memphis, Cambyses dismissed his Grecian allies; retaining the Phœnician and Persian soldiers. Here he revelled for a time in the most abominable debaucheries and horrid cruelties

During the absence of Cambyses from Egypt the sacred ox had died and his successor had been found; the new God was just being placed in the temple, as Cambyses arrived in Memphis; and the Egyptians were having a great time of rejoicing. Cambyses not being in good humor, supposed that this parade was joy at his unsuccessful expedition; he became enraged and demanded to see their new God. When he saw the ox, he reviled the priests for their stupidity in worshipping a beast, and thrust his dagger into the thigh of the animal, of which wound his Godship died in a few days. The Egyptians say that from that time, Cambyses grew mad, but Rollin justly remarks, that his actions show him to have been mad long before.

On another occasion he kicked his wife so violently, that being in a delicate state, she soon died.

When Cambyses left Persia he committed the care of the government to a Noble and took Meroe and his brother Smerdis with him to Egypt. From Thebes he sent Smerdis back to Persia; but afterwards fearing that Smerdis might usurp the throne, he sent Prexaspes, a Persian officer to Persia with instructions to murder Smerdis privately, which was accordingly too faithfully done, after which, Prexaspes returned to Egypt. One day he remarked to the King that his hand was not so steady as formerly, meaning that Cambyses drank too freely. The King called in the son of Prexaspes, placed him on the opposite side of the room and shot an arrow through his body, then caused it to be opened and exhibited the wounded heart to the father, asked him what he now thought of his steady hand. At another time he caused several of his followers to be buried alive; and every day exhibited some specimen of his sanguinary temper.

After a time Cambyses commenced his return to Persia, after having been absent about four years. Arriving on the confines of Syria, he dismounted from his horse, when his sword slipped from the scabbard, wounded him in the thigh

of which wound he died in a few days; never returning to his native land.

Previous to his death a messenger arrived in his camp from Persia, declaring that Smerdis was on the throne. Cambyses was perplexed. He called for Prexaspes and inquired particularly about the death of Smerdis, and learned the certainty of his fate, how then could he be on his throne. Thus ended the life and exploits of mad Cambyses, after destroying a great number of lives and blessing nobody. He reigned about eight years.

The Persian Empire commenced with Cyrus and ended in the conquest by Alexander of Macedon, having subsisted about 210 years.

Why was Persia represented as a bear?

The peculiar propensity of the bear is to range abroad far from his home; he is always on the move. The Persian kings were much abroad—going forth in the wild, ruinous expeditions against other lands.

Let us learn wisdom by the folly of others; seek peace and enjoy lasting tranquility.

OCHUS! WHAT OF HIM?

Ochus! What of him? Who knows or who cares who or what he was? True there are those who would rather read a novel and learn the fate of those who never existed, than to learn the true history of events that have transpired on our earth. Let such despise and fill up their minds with vain imaginations, still it will ever remain true, that one fact is worth a thousand fictions. Authentic history cannot fail to improve the taste and strengthen the judgment of him who reads. Despise not then the history of King Ochus, who reigned in Persia about 360 B. C., and who was the direct predecessor of that Darius who was conquered by Alexander of Macedon. Cyrus, Cambyses and Xerxes had all figured their part on the stage and retired behind the curtain of death, leaving their actions to be reviewed by succeeding generations--the Jews had returned from Babylon and rebuilt the temple. Artaxerxes possessed many good qualities as a prince, but like many ambitious rulers, he could not see why all the world was not willing to be governed by him, since he was perfectly willing to govern all the world. The Egyptians although subjugated by Cambyses had taken advantage of the distracted state of affairs, and thrown off the Persian yoke. Artaxerxes therefore made several feeble attempts to subjugate them again. The weakness of Artaxerxes was his domestic arrangement, which though common in the east, appears to us the height of folly and madness. He had one wife and three hundred and sixty concubines. By his wife he had three sons, and by his concubines 150. As might be expected, there was no small strife about a successor, and as in most political squabbles, the most unworthy proved the successful candidate. To end the strife, Artaxerxes promoted Darius the eldest son by the wife to the throne, and permitted him to assume the crown in conjunction with himself. Darius, to show his grateful sense of his Father's kindness, and

desirous to have the exclusive power of a King, conspired with fifty of his brethren to murder their Father. To this he was the more inclined, because he had desire to marry one of his Father's concubines, which the old man forbade. This refusal was unreasonable since the Father had three hundred and sixty; he might well have spared one for his royal son. A servant of the old King informed him of the murderous design of his sons, whereupon Darius and his fifty brethren with many others were put to death.

After the execution of the conspiritors, cabals for the throne again began. The three most conspicuous candidates were the two own brothers of Darius, Araspes and Ochus, and a son of one of the concubiues, Arsames; the latter was the favorite of the old King, but the others claimed by virtue of their mother the Queen. Araspes was not very bright in intellect, and by the device of Ochus he was so affrighted that he took poison and was thus murdered. Ochus soon succeeded in persuading a friend of his to assassinate his other brother Arsames, thus his rivals being removed nothing but his royal father hindered his ascension to the throne. Artaxerxes being now an old man and somewhat infirm, sunk rapidly under these domestic troubles, and soon expired, after reigning forty-three years. Ochus ascended the throne, but knowing how much his Father had been esteemed, and being hated of the people, who knew of his foul murders of his brethren, he feared to have the people know of his Father's death until he became well established on the throne. He therefore resorted to a most singular stratagem. He prevailed upon the enuch who attended upon the royal apartments to conceal the fact of the death of Artaxerxes. Ochus then took upon himself to give out order and administer law, as if by his Father's authority, signing with his Father's seals.

It was sometime, and not until he thought himself well secured in power, before he let it be publicly known that Artaxerxes had been sometime dead.

In a short time after Ochus commenced his administration, not only the palace but the whole Empire was filled with his murders.

What could be expected from a Prince who had gained the throne by the murder of two brothers, and before whose eyes more than fifty of his half brothers had been put to

death? It now seemed that all the cruelty and revenge of all the Persian race had been distilled into his heart.—Fearing lest he should be dethroned for his cruelties, and some other member of his Father's family be placed in his stead, he took care to have them all put to death, without regard to age or sex, and sometimes in the most cruel manner. He had one sister by his own mother, whose name was Ocha. She had a daughter whom Ochus had married, such incest being not uncommon in Persia in those days. Still this near relation did not lessen his ferocious determination to exterminate the royal blood except in his own veins. Ocha was buried alive—all the hundred half brothers were deliberately murdered. Ochus had an uncle who was the Father of a large family of children and grand children. They were distinguished for their good qualities, and highly esteemed by the Persians. This Uncle, with one hundred of his sons and grand sons, Ochus ordered to be shut up in an apartment of the palace, and shot to death with arrows. In this manner as far as the Persian Empire extended, he put to death all princes and noblemen whom he suspected to be in any way indifferent to him.

These bold measures instead of securing quietude. served to stir up enemies and make his reign one of constant commotion. In one of the Asiatic provinces there was a governor by the name of Atrophesus. Incensed at the cruelties and mal-administration of Ochus, this governor sent to Athens in Greece, and employed a general by the name of Chares, with a fleet and a number of troops, to resist the authority of Ochus. The Persian monarch sent an army of 70.000 men to quell this new enemy. The royal troops were defeated in an engagement with Atrobazus and his Grecian allies. The Athenians being at that time at war were much afraid of the Persians. Ochus was much offended at the conduct of Athens for assisting what he called a rebellion, and threatened to join the enemies if they did not recall Chares. The Athenians therefore immediately ordered their return to Greece. It is difficult to account for the timidity of the Athenians, in thus tamely obeying the Persian monarch, and it is also difficult to comprehend the nature of the government of Athens, which could so command a distant general in the service of another nation.

Atrobazus being abandoned by the Athenians did not despond, but applied to the Thebans, who though at war elsewhere, sent him five thousand men and an able general. By their aid he for a time sustained himself nobly, but being at length overcome he fled to Philip of Macedon.

Ochus having thus restored quiet in that quarter, now turned his attention to the subjugation of Egypt, which his father had failed to accomplish.

This was about the time that Demosthenes was so distinguished in Greece, perhaps about 351 B. C. It will be recollected that at this time all Phoenicia except Tyre, was considered a part of the Persian Empire. Tired of the arbitrary and uncertain administration of the Persian monarch, the Phoenicians revolted just as Ochus was about to start on the Egyptian expedition. The route of the Persian army to Egypt, was directly through Phoenicia. An alliance was formed between the Phœnicians and Egyptians to resist the Persians. At this time Nectarebus was king of Egypt. He had in his service one Mentor, a distinguished general, a native of the Isle of Rhodes, whom he sent with four thousand Grecian troops to Sidon. The Phoenician and Egyptian army met those of Ochus composed of Syrian and Cillician forces, on the confines of Syria, and defeated the royal troops, driving them entirely out of Phoenicia. Just about this time the Inhabitants of the Isle of Cyprus, which had been tributary to Persia, rebelled, thus throwing upon Ochus three wars at once.—Ochus now set out in person to conquer Egypt, expecting of course, the first struggle would be in Phoenicia, where his generals had lately been defeated. He entered that land with an army of 300,000 foot and 30,000 horsemen. Mentor was at Sidon with the Egyptian and Grecian allies in all only a few thousand men. He was staggered at the approach of so great an army, and immediately planned to surrender treacherously the city and people into the hands of Ochus. Temmes the then king of Sido.. engaged in the same treason, having received promise of great reward.—The Sidonians not suspecting treachery, prepared for defence as Ochus approached. They burnt their ships so as to cut off all hope of retreat in order to stimulate the people to fight more desperately. This device has often been practiced but never with good results.

When the Sidonians found themselves thus betrayed, many of them shut themselves up in their houses, which were set on fire, and they were burnt to death with all their treasures. Forty thousand men, besides women and children, perished in this way. When Ochus had gained possesion of Sidon, having no further use for king Temmes he put him to death as he deserved; thus we see how little of honesty or truth remains in the breast of the conqueror when his ends are accomplished. The king of Sidon deserved his fate but not at the hands of Ochus. At the time, Sidon was very rich; the gold and silver was melted and mingled with the ashes of the desolate city.

These cinders Ochus sold to purchasers, who sifted out the precious metals. All Phœnicia terrified at the fate of Sidon and the treachery of its king, submitted to Ochus.—He, however, gave them most liberal terms. After the fall of Sidon, Ochus was joined by many troops from the Grecian States, and from different cities of Asia, swelling his army to an enormous number, perhaps near one million; he then marched through Judea, destroyed Jerico and captured many Jews, sending some of them into the region of the Caspian sea, and carrying many of them as slaves into Egypt. He also made peace with the inhabitants of Cyprus.

Ochus now advanced upon Egypt and encamped at Pelusium; here he ranged his army in three divisions, and attacked the enemy by land and water, who were soon repulsed. Mentor, who since the affair of Sidon had been promoted in the service of Ochus, led the advance after the first success, and spread the report that Ochus would spare all who would submit, but would destroy all who resisted, as he had done at Sidon.

The inhabitants in large numbers submitted at once to the Persians. Nectarebus had made all possible preparation for this invasion. He had an army of one hundred thousand men, forty of whom were allies from Ethiope and Greece, but being at first repulsed and then forsaken by his people, he in despair took all his treasures and fled into Ethiope where he soon died.

Ochus having plundered and partly demolished the palaces and temples of Egypt, returned to Persia in triumph,

laden with gold and silver and spoils. This was about the year 350 B. C.

Mentor contributed greatly to the success of Ochus, for which he was liberally rewarded; thus the people of Phœnicia were ruined by the treachery of their king, and the king of Egypt was ruined by the treachery of his people. The relation of king and people is seldom profitable to both—it is a dangerous partnership. And what shall we think of Mentor? Let us follow Ochus back to his Royal Palace and see how he enjoys the fruit of his bloody enterprises. This king had an Eunuch in his service by the name of Begoas, who was an Egyptian by birth and who attended his master on these expeditions. He was grieved to see the treatment which his native country, its temples and its Gods received from his master, and he determined on revenge.*

After twelve years of inquietude, Ochus was poisoned to death by Begoas, in the year 336 B. C., and the 23d of his reign. To show most fully his revenge he cut up the body of Ochus into small bits and fed it to cats, and made his bones into handles for knives and swords. Thus ended king Ochus—the cruel; he is sometimes called Artaxerxes the third.

"I have seen the wicked in great power and spreading himself like a green bay tree, yet he passed away and lo he was not—yea I sought him but he could not be found.

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*Quote from Rollin Vol. 4, p. 251—from "Ochus not content" to "His master's death,"—Book 13, Sec. 5.

CHANGES.

The world hath many changes—the fair and verdant earth
Wears not the look it wore when Heaven first smiled upon its birth;
Dark rolls the flood of ages, and whelms beneath its tide
The monuments of man's renown—his glory and his pride.
Where are those ancient cities—the proudest of their day?
Their pomp, their splendor—all are gone—passed like a dream away;
Some hath the Earthquake swallowed—some have an ocean tomb,
Some in the red volcanos' wrath have met their fiery doom;
And some to dark oblivion have sank, by slow degrees
Their very luxury hath worn their power away;
And is it but the token of art and skill alone?
Is it but in the works of man the power of change is shown.
Alas! whatever changes in this fair earth hath been,
None are so sad and strange as those which in ourselves are seen;
Our fairest feelings wither—our brightest hopes depart,
And sweet and pleasant thoughts lie dead, and a blight falls on the heart.
And all that once could charm us seems dull, and drear and strange,
Till scarce we recognize ourselves—so deep and dark the change.
But with a saddened spirit we look on those around,
And feel more bitterly the change that oft in them is found.
The eye we loved is altered, and answers ours no more;
But cold and cheerless is the glance that beamed with love before.
The lips whose smile of welcome so long were all our own,
Whose accents ever breathed to an affection's cordial tone;
But cold politeness—mould each phrase which from those lips is heard.
Ah! sad is it to wander a path bereft of flowers,
And with the phantom of those friends that are no longer ours;
Yet is not this a lesson to wean from earthly things
The heart of man, which still too much to earthly objects clings,
To bid our hopes look onward to that immortal hyme
Where lurks no dark deceit, and where no change can ever come.

READ THIS PROPHECY.

The eleventh and last Lecture of Dr. BEMENT, on the subject of Ancient History and the Ruins of Palestine, Egypt, Assyria, &c., was delivered at the Methodist Church on Saturday evening. The subject for that evening was the Fulfilment of Prophecy; and we believe that we but echo the sentiments of his large and intelligent audience, when we say that it was not only a conclusive expose of the fallacies of Millerism; but an able vindication of the Scriptures against some of the absurdities with which popular opinion has invested obscure portions of them. Having spoken of the visions of Daniel respecting the "image," the "four beasts," and the "Ram and he-Goat," and also their interpretation and fulfilment as shown by the great events of history, Dr. B. passed to the Revelations of St John, and presented his views in regard to the "great red dragon" spoken of by the Revelator in the 12th chapter. By a process of historical reasoning, singularly plausible and convincing, he showed that by the "iron" of the image, and the "fourth beast" spoken of in the visions of Daniel, were shadowed forth the greatness and splendor to be attained by the Roman Empire; and by circumstances and facts equally plausible, he showed that the "dragon" of St. John referred to the same thing. Upon this point the learned lecturer showed a remarkable familiarity with the details of ancient history—the rise, progress and fall of nations—as well as with oriental imagery and phraseology. When "dragon" is applied to the Roman Empire, he insisted that it meant Pagan Rome, while "*beast*," on the contrary, meant *Papal* Rome, and the "old serpent, called the Devil and Satan," referred to the spirit of Paganism, divested of civil power, but scattered over, and "deceiving the whole world." Every important figure or circumstance introduced into the vision, was dwelt upon and explained in harmony with historical truth, and consistently with the position of the speaker, so far as the progress of time has carried us forward to the hour of their fulfil-

ment; and the history of the past teaches us to look with confidence to the future for the ultimate triumphs of the "stone cut out of the mountain without hands"—the "kingdom that shall stand forever."

Dr. B. is no visionary—no idle speculator in fanciful theories concerning the future, but a thorough student of the earlier history of our race, and a firm believer in the fulfilment of the prophetic teachings of the seers of old.—Reasoning from what has been, in connection with their predictions, there is no room for doubt that what has not been, will in due time come to pass as foretold by the prophets; but as to the precise time *when*, it is not given us to know. That great events are upon us, or that circumstances are daily transpiring which will lead to them, seems not inconsistent with the signs of the times, nor with the best interpretations of the prophetic writings; but whether in our day the convulsions and revolutions which threaten a large portion of the old world, shall work out their legitimate fruits, and universal despotism or republicanism shall characterize the governments of the earth, Dr. B. does not pretend to determine. Egypt, Palestine, Assyria, Greece, Italy, &c., once the theater of mighty events, have each performed their part in the great drama of human life, and have each in turn felt the shocks of violent commotions and revolutions. The same righteous Being by whose appointment those nations were smitten to the earth for their iniquities, still reigns over us, governs by the same laws, and requires the same worship and obedience. Nor is it probable that with the destruction of the "great red dragon"—the desolation of the Roman Empire—the Divine cognizance of human events *has* ceased, and that thenceforward the nations of the earth were to be the arbiters of their own destiny, and to rise and fall without an appointment or a purpose. Hence he is not a visionary who sees in the aspect of the times a tendency to events which may convulse the kingdoms of the earth to their centers, and yet is totally ignorant as to the nature and character of these events, or of the time of their occurrence.—*Journal.*

NIGHTS WITH THE PAST.

Our citizens, we are glad to learn, will have the opportunity of attending the Lectures by Mr. Bement, during the greater number, if not all, of the evenings of next week. The tickets are but a shilling; so that none need, on the score of poverty, be debarred from the pleasure and advantage of attending.

When we say, we are happy to announce, that the families of our village, and the vicinity, can, at this time, avail themselves of the rare chance of patronizing such a man as Mr. B——, we certainly do not intend it as a mere unmeaning compliment—such as newspaper puffs too frequently are—and such as are lightly paid to any one, under any circumstances. The Lecturer we believe to be really deserving; and the subjects he has chosen for discussion, and the manner in which he presents them, are worthy of favorable notice. In a clear and unaffected, chaste and forcible style, and with marvellous ease and rapidity, he glances along the wake of vanished ages, and the trophies and temples, and rock built cities, and cloud-wreathed pyramids of generations that sleep, loom up vividly, as in the sunlight of the long-gone centuries of their power and pride. While listening to him, and looking adown the vistas of his pictured scenes as by necromantic skill you are borne on wings of air, far back to the old wondrous years of Phœnician splendor—to the Period denominated by historians as the Cycle of Dispersion and Relapse; and with the speed of flashing thought, we wander by, and behold with admiration, the miracle achievments of the brilliant rule of Semiramis and the gilded monarchies of young Egypt.—With the children of the swart Arab of Oriental lands, you sit by the tent door, in the tranquil twilight of Assyria, and drink in with breathless eagerness, the wild legends that, like the ghosts of departed nations, linger among the columned fanes of Persia, and the ivied mausoleums of Edom.

To all, whether young or old, we say, you cannot well spend your evening-hours more profitably than in attendance upon the full Course of Lectures by Mr. Bement. He is a scholar and traveler, and, so far as may be, the thorough master of the Archæology—the traditional and recorded

the architectural and historic lore of dim antiquity. To the young boy and girl, his discourses are a blazing mine of mental wealth; and the student, who has passed over the same track, will be startled by the presentation of many fresh thoughts evolved from combinations of well-known facts; and, to the old man. it will be as the revival of half-forgotten lessons, and a blessed dream of childhood. Then, when all can be benefitted at such trifling cost, it is something like subscribing to the Country Magazine; every body should avail themselves of the great and glorious privilege.—*Times.*

"MOST INTERESTING LECTURE.—We are gratified to learn that so large and intelligent an audience, and many members of the General Assembly attended the highly interesting and instructive lecture upon *Oriental History*, by Mr. BEMENT, at the Senate Chamber, last evening. All who attended speak in the highest terms of the lecture. Mr. Bement is thoroughly conversant in Ancient History, and has very recently returned from Egypt and adjacent countries, and has, of course, added, from personal observation, much to his knowledge of that country. Mr. B. has lectured before many of the Associations of our country.—We shall be pleased to hear him before the Franklin Lyceum of our city. This evening he will lecture at Walcutt's Hall—*Statesman.*

DR. BEMENT is repeating his very interesting Course of Lectures on Ancient History, at the Methodist Church. A large audience, composed of our most intelligent citizens is in attendance every evening; and the attention which he commands is sufficient evidence of the appreciation of his manner and matter.—*Journal.*

MR. BEMENT.

Our fellow-citizen Mr. Bement, is lecturing at Columbus on his favorite theme—Egypt, Palestine, &c. We are gratified to hear from the Columbus papers, of the fine success which has attended his lectures. We clip the following from the Statesman and Journal of Friday:

Historical Lectures.—Last evening, Rev. Mr. Bement, the Historian, delivered a very able and interesting lecture to the public, in the Senate Chamber, on the Ancient history, state of the arts, &c., in Egypt, Palestine, Arabia, &c. He has just returned from a tour through those countries, and has prepared elaborate paintings, &c. He is no humbug, but an able, interesting, and eloquent speaker. This evening, in Walcutt's Hall, he will lecture on the Valley of the Euphrates, &c. To defray expenses, twenty-five cents will be the fee for admission. We trust he may have ample patronage as he deserves it.—*Journal.*

R. B. BEMENT,

Popular Lecturer on Ancient History, Natural Science and Natural Theology; and the great Red Dragon or Prophecy Explained. [illegible]er, last evening. All were highest terms of the lecture. Mr. B— [illegible]roughly conversant in Ancient [illegible] Toilet— used [illegible]ned from the Rulers of Turkey and Egypt.